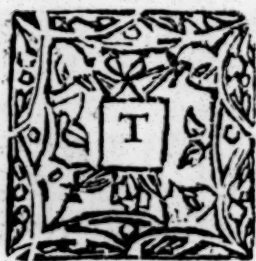


# CHARLES, King of England.



He Infinite Eternal Being, the onely True and Living GOD (who formed thee in thy Mothers womb, and breathed into thee the breath of life) Lo he is near thee, his piercing Witnes is within thee, his All-seeing Eye beholds thee, he searches thy heart, and tries thy reins, the depths of thy Counsels are discovered to him; O King! Fear and dread before him. The Lord God Omnipotent, who ruleth in the Kingdoms of men, and disposeth of them as he pleaseth, hath exercised thee with various vicissitudes, and suffered thee to be a man of sorrows; he hath led thee through many straits, that in thy prosperity thou shouldst remember him, and bow unto him: he hath cast thee down, and he hath raised thee up, and now wonderfully set thee upon thy Fathers Throne, even to the amazement of the people; give him the glory of all. Now thou art chief Ruler of a numerous Nation, a wise and knowing people are thy Subjects, O that Solomon's request unto his God were thine, that thou mightst rightly go in and out before this people. Then should divine Wisdom be thy Diadem, and thou shouldst be a blessing to the people.

And now that the Lord hath dealt thus bountifully with thee, Come let us Reason together, and expostulate a little what may be for thy good, and what the God of thy life requireth of thee: For know this, O King, that in thy Life and Government consists thy present, future and eternal happiness. I have seen, I have seen the place thou stands on to be slippery ground, and the need thou hast of Divine supportment; for what thy own infirmities, and the iniquities of the people thou leapest to (whose delight is not in the Law of the living God) thy condition certainly is very sad, and to be lamented by all that love thee. Was it the mind of the Lord in this last overturning and change of Government onely to advance an Outward Monarchy, or an earthly Kingdom? to re-edifie the Towers of Babel? to beautifie an adulterated Harlot, and renounce his Spouse? to crown Babylon and her Merchants, and leave Sion and her children in the dust? Or hath the Lord any pleasure in the flesh-pots of Egypt? or can he have fellowship with the unfruitful works of darkness? or will he lend his ear to the yelling noise of the wicked? Art thou altogether ignorant of the wonderful things which the Lord will do? Can he forsake his Sion? can he delight himself in Babylon? or thinkest thou he hath forgotten to be gracious to his people? He cannot forget his Own, his Seed is sure to be remembered by him, and the Kings of the earth must bow before him.

There is a people that are near unto thee, and enjoy a liberal share of thy natural affections; but, O King! their hearts are not right before the Lord, nor are some of them faithful in their love to thee. By their fruits thou shalt know them, if they creep into places of honour, profit, and preferment to themselves, if they hunt after the Earth, and mind earthly things, they are of Esau's generation. Beware of them, for they will sooner enrich themselves in thy Ruine, then either serve thee or their generation faithfully. There are others also, who with their tongues extol thee, but the guile of their hearts, and the burning heat in their breasts dishonour thee; Rancour and malice remain unmortified, and they take counsel together for the blood of the innocent. These men know not how to forgive an enemy: O King! be wise, and let not such have too much influence upon thee. Another sort there is that are of Haman's nature; couldst thou give every individual of them to the half of thy Kingdom, yet while Mordecai sits in the gate, and bows not to that exalted spirit, all would not avail them; Ammon and Amaleck will joyn hand in hand to incense the King against the innocent; and if possible, through their mis-reports and importunity obtain a Decree from Caesar for the Banishment or Destruction of that People. These men with their Dulce Venenum will indanger thee; and if thou givest thy power unto them, will unavoidably be thy Ruine; Therefore hear O King! and despise not good counsel.

Give not the choicest Jewel in thy Crown to such unworthy Counsellors, but stay thy mind upon the Royal Law written in thy Heart

\* *Obsequium amicos, Veritas odium parit.*

## POSTSCRIPT.

Never had King of England more precious Warnings from the life of God, than God hath given unto Thee: Oh King! what shall I say unto Thee? Wilt thou still cast all his counsels behind Thee? O that Thou wouldst answer his Love unto Thee, by thy Life and Government, in Mercy, Truth, and Righteousness; Let not Truth be despised by Thee, because by the world 'tis mis-reported to Thee; The world loves its own. 'Tis Virtus est vera Nobilitas. onely TRUTH that is truly honourable; and Virtue is the true Nobility. Truth is invincible; the more men seek to suppress it, the more it grows; the Gates of Hell cannot prevail against it; nor can all the strength of Egypt daunt or overcome it. Truth is stronger than All; and that is a Measure of it which in thy Conscience bears its Testimony against all Iniquity. All that strive against it (the Truth) shall be broken by it. Therefore O King, keep friendship with it, and consent Thou not to any unrighteous Decree against it; Nor say not within thy self, This Cover shall excuse Me, My Peers, My Prelates, or my Parliament so counsel'd

with the finger of the living God; let thy delight be to read and meditate on that golden Book day and night. Make that invaluable Jewel of my God placed in thy soul, the Line or Rule of thy life, and that will make thy Life happy, and thy Reign glorious. 'Tis the spring of Divine Wisdom; Drink thy fill, O King, at that celestial Fountain; drink, I say, abundantly thereat, thou canst never draw it dry. O that thy heart were refreshed with the streams of eternal life that flows from it.

And now the remaining part of my message to thee, is that which the righteous God expecteth from thee.

Dwell, O King, in that noble Principle which leads to Mercy and Moderation. Lean no longer upon the Reeds of Egypt, nor trust no more to the enchantments of her Magicians; but let them know thou dwel'st in that wisdom which is above them, and hast now learn'd to forgive an Enemy: O King I counsel thee, be drawn no further into Blood; but make them Quondams I require thee, that shall wilfully persist to minister any Woolvish Counsel to thee; Drink no more of their bitter Waters. Be clothed with the Royal Robe of Clemency, and count it thy honor to be affectionately kind to the Kingdom, to pass by injuries, and forgive wrongs; For to shew mercy is better than to be dyed in blood, and would sooner inthroned thee in the affections of the people, than outward force or violence; and count them not thy friends that counsels thee to the contrary.

And as for Religion, This the righteous God requireth of thee: Live in that which is pure and undefiled, and keep within thy Sphere: Force not any to an outward Form; for Conscience is Christs Throne, and if thou seek'st to Lord it there, or suffer others so to do, thou art an U-furper, and Sions King will plead his Controversie with thee, and make War against thee, and be to hard for thee. Therefore O King, let the Seed of God go free, and be no longer oppressed by the Egyptian Taskmasters: Take not that Authority upon thee, which Christ the Son of God never gave unto thee, nor no power; But let every man worship his God as he is perswaded in his conscience; for what is not of faith is sin, and faith is the gift of God. Wouldst thou, O King, be forced to any form against thy Conscience? Surely not. Then do not thou offer to use force against the People, but let equal liberty herein be given to all people, I require it of thee in the Name of the Living God, as their proper right and privilege, and as thou expects his blessing in this world, and in the world to come. And roll away the stone of reproach from this English Nation, which long hath been a professing People; I say remove and take away all force and compulsion about Religion, and down with Tythes and all forced maintenance of any Ministry. Ah how many of the dear children of God are now in Bonds, and have been long in several Goals of this Nation, and some have there ended their daies for conscience sake, because they cannot satisfie a greedy, devouring Antichristian Ministry. Shall not, and hath not the righteous God visited for these things. O let the innocent sufferings of the righteous Seed come before thee, let the cry of the oppressed pierce through thee, and enter into thy bowels, that thy heart may be filled with compassion towards them, and the Prison-doors by thee may be opened for them, and for all that suffer for Righteousness sake: This is a work would make thee glorious, and happy were Englands King, would he thus favour Gods people. But if thou still wilt stop thy ears to good counsel, and give away thy power to the Prelates who will persecute; and if thou wilt strengthen the hands of the Uucircumcised Philistines; if thou wilt make covenant with Death, and let thy little fingers prove heavier than the loins of thy Predecessors, and seek to banish Truth out of thy Coasts, and utterly subvert the Royal Seed;

Then know this, O King; The righteous God who set thee upon the Throne, will pluck thee down; He will overthrow on the right hand, and on the left, until Sions enemies be confounded. He will take the Kingdom from thee; He will overturn thy Mountain, and lay thine honor in the dust, and work deliverance for his people in a way which yet thou seeest not, and then shalt thou know the words of truth are spoken by me,

\* Who am Thy Friend, yet shall be contented if I am counted Thy Enemy, Martin Mason.

and perswaded Me; for the guilt will stick upon Thee; but in time be awaken'd, and let the Ruines of others who are gone before Thee, who once in strength were equal with Thee, be a Warning to thee; for of a truth Our God is no respecter of persons; If thou doest well, shalt Thou not be accepted? But if thou wilt not own Gods light in thy Conscience, and by it be guided, nor remove Oppression and oppressing Laws, nor set up Judges as at the beginning, men fearing God, and hating Covetousness, but wilt make war against the Lamb, and suffer thy self to be ensnared and seduced by the deceitful Generation; then know assuredly, 'Tis in vain for Thee to strive against Thy Maker, God will be justified when he pleads his Controversie with Thee in the day of thy Calamity, which will assuredly come upon Thee, if in the Light Thou believest not. Wherefore O King be wise, and remember Thou art once more warned.

Lincoln the second day of the 9th Mon. 1660.

M. M.